1:Spier
622

Plateau Yumans NT14
Havasupai

[All materials on political officials are filed under category 624, local officials.]

1: Spier E-5 (1918) 1928
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Since the little that is transmitted is acquired by the sex to which it is pertinent, there is little inheritance of a husband's or wife's goods by the survivor. 428

A dying shaman might choose a successor to whom he transmits his spirit and paraphernalia. Bob told people that when his grandfather was about to die, the latter instructed him and gave him his spirit. Bob died at odds with life; he wanted his spirit to leave him and he gave instructions that his rattles and medicines (?) be broken and buried with him rather than give them to his relatives. Chief's status is inherited, normally in the male line. There are some indications, as given in the next section, that chieftainship is not an office to be filled by a single incumbent, but transmissible and divisible property. 756 424 428 622 424 428

Chieftainship

There are six chiefs today, one of whom occupies a superior status and is recognised by the agent as the head chief; the others are equally leaders. These men have become chiefs through inheritance, through prestige and renown, or both. Women are never chiefs. Chieftainship is emphatically not a position; it is the embodiment of certain somewhat vague functions. 624 [648]

The Havasupai are accustomed to speak of "big chiefs" and "little chiefs," but I cannot find that there are different words in their language expressing these ideas, or that there is any difference in function. Manakadja, who succeeded his uncle Captain Navajo to the head chieftainship established since reservation days, is called "big chief." But it is clear from the accounts that follow that all that is meant is an especially important chief, the most prominent individual in the tribe. Like the little chiefs, Manakadja is called *gamálva* or *kaha't*,[1] but he is also known as *hanátdva*, superlatively good.[2] Little chiefs are also (collectively?) called *málovagidjigdid*. Jess differentiated between them by *málvik'idja* and *pagamálvikavátéha*, literally, little chief and big-chief-man.

Chieftainship is defined only by its functions, which consist largely of giving advice and admonitions. This is so largely true that it might be said not that a chief is one who talks, but that one who talks is a chief. Chiefs tell their people how to act, especially the young men and women. The former are admonished to work, farm, hunt, and make clothing and moccasins; the latter to gather seeds, cook, plant, and make baskets. 183 624

[1] Compare the Mohave *kahata* for the dance leader. The Havasupai are not familiar with the word and were inclined to believe that it was a Hopi word for chief, *kwákhi*. [171]

[2] The Cocopa headman is also called *guad-man* (information from S. H. Lowie). The Yuma head chief is *hwa-ah-lhol* (Tripp el, 558).

2:Illiff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
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tight so no heat might escape. But for some reason, the Indians no longer built those permanent, mud-covered structures; blanket-covered lodges such as this had replaced them.

In fifteen or twenty minutes the two men had completed the ceremony and emerged, carrying Jasper between them. They plunged him into the stream, laid him on a blanket which his mother had spread on the sand, and wrapped the blanket over him. All this time he had seemed unconscious, his eyes closed. But soon a warm glow suffused his skin, and the watching men and women stirred, murmuring happily; the boy was on the road to recovery. The healing ceremony of Those of Old had again done its work. A short time later Jasper was back in my classroom, a golden, red-cheeked boy, brimming with health.

While Jasper lay resting after his bath, Manakadja had gone to his older wife's house and returned with four hard ears of corn, presenting them to me as a token of his appreciation for my help in caring for his son. He was paying for what he had received, but there was more to it than that. Corn in the hand had the feel of warmth; it had life; and one could dicker for a long time in a trade by slowly adding grains to the buying price.

I could not use the corn, but in working with a people who were quick to anger and who punished with death, I stood in need of the things it denoted—the friendship and confidence of the tribe's head chief.

Jasper had recovered—without the magic cures of a medicine man. But why had the shamans, especially A'mal, whose reputation was unblemished, evaded the request of their head chief to hold a sing over his son? Navaho's influence, I learned, was still at work, although the former big chief had been dead for three years.

Indeed, not long after this, the Indians began talking more freely about Navaho's cruelty. One old man told me he had helped Navaho take a discredited medicine man up on a cliff, cut out his heart and toss his body over the precipice for the birds and the beasts to devour. He did not say what they did with the heart, but

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it must have been something significant, for the heart was the seat of the emotions, the symbol of life. The story was so startlingly akin to Old Testament accounts that it helped me to realize how many years of progress these people must in some miraculous way achieve before they could take their place in twentieth-century civilization.

Another medicine man fell by Navaho's hand, accused of sending his shamanistic spirit to make the people sick while posing as their healer. And the people, believing their chief was protecting them from evil, applauded.

Navaho was their Solomon. While I was with them they were still speaking with warm approval of the justice meted out to the young Apache man who escaped and sought sanctuary with the Havasupai while his tribe was being taken to San Carlos by government officials. Navaho heard the man's plea, then told him that by deserting he might cause his people to endure additional hardship at the hands of the white man. Therefore, he must return to his tribe. When the man replied that he would never return, Navaho, without speaking a word, struck the Apache dead. This was the type of justice the Havasupai understood. A tribesman did not seek safety at the expense of his own people.

Navaho was "Master of the House" to the Havasupai. He ruled with an iron will, but more justly—according to their sense of justice—than the people had ever been ruled before. He enforced the old customs and traditions: obedience to their gods, the *tobolwa*, full granaries, the dance, the hunt, complete self-sufficiency of his people with no interference from the white man. At his death, the tribe lost its last great leader, a man respected for his strength and courage by both white men and Indians.

But his brutal handling of the medicine men had had a devastating effect. Every shaman in the village remembered and acted with caution. Each knew that a persuasive tongue could turn the people against a healer, that death was the penalty. No medicine man in the tribe, therefore, was willing to treat Jasper. The people, in a state of indecision, would have turned from healing by incanta-

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tions to healing by diagnosis and medicine, but no medical doctor was available. Washington was too far away to recognize its opportunity to teach the Havasupai and their shamans a better and a safer way to cure illness.

The people themselves had not lost their peculiar intuition. They gathered about the sick and freely expressed their opinion. Sometimes it would be, "Pretty quick, die. Maybe sun go down." If they formed a favorable opinion, the announcement would be, "You get well, four, five suns."

When I was taken sick shortly after my arrival, I found comfort in the more cheering of the two verdicts.

I could not diagnose my ailment; even had I been able to do so I should not have known which drug of those we had on hand would be the proper remedy. Perhaps each twinge of pain was intensified by the knowledge that no matter how ill I became no doctor would come to help me. But the Indians came. News went through the village that Hico (white person) was sick, and they flocked to see me. They stood off a short distance from my bed, each uneasily making his careful scrutiny. They were looking for the sunken eyes, the pinched nostrils, the pallid skin—symptoms that had a special significance. They shifted their positions, pointed and gestured and talked in low voices, then the spokesman pronounced their opinion: "Pretty quick, get well. Indians sick all same, get well all right." They had not seen "the look of death" in my face. They filed out as silently as they had entered, and their visit did me as much good as one from a medical doctor. They had said I'd get well. And they usually were right about that "look of death."

Years after I left the canyon, the doubt Navaho had planted as to the shamans' integrity began to diminish. The medicine men took courage and resumed their calling. Men again placed gourd rattles by their beds and lay dreaming, avidly awaiting the coming of the spirit, the revelation of the songs. Some of these new seekers had been pupils of mine. Among them was a boy named Mark, who learned to rattle the gourd, to sing and to suck from the flesh the spirit that caused the sickness.

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the Indian Office had appeared to persuade the Indians, by the offer of farming tools, to send their children to the Fort Mohave Indian School. At that time there was no school in the canyon. The Chemehuevi had been song leader at the dance, and made an eloquent appeal to the people to reject the agent's offer. He had cried:

> Don't send your children to the school of the white man. If you do, they will grow up with the heart of the white man, and the place of the Havasupai will know them no more. Your tribe will be broken up, and then the white man will come and take possession of your canyon home where the stream ever flows and sings to the waving willows by its side. He will rob you of your corn fields and peach orchards. No longer will the place where the bodies of your ancestors were burned be sacred to you; your hunting grounds are now all occupied by him; the deer and the antelope have nearly disappeared before his rifle, and he is hungry to possess the few things you still have left. This offer is a secret plot against you. He thinks if he cannot drive you out he will seduce you out, and this school is the offer he makes to you, so that he can get your children into his hands. There he will teach them to make fun of you; to despise your method of living; your houses, your food, your dress, your customs, your dances will all be ridiculed by him, and so you will lose the favor of Those Above, and you yourselves will soon die and your name and tribe be forgotten.

And now the Havasupai believed that his prophecy was being fulfilled. The white men had come as predicted and taken over their canyon where the stream ever flowed. Soon they would be a homeless people.

Manakadja was deeply troubled. His tribesmen had elected him to his high office because he preached the doctrine that the white man and the Indian cannot live on the same ground; each must have his own, and there can be no encroaching, one on the other. The chief had decreed that no Havasupai blood should mingle with that of the white people, and never in the history of the tribe had there been such a marriage or mingling of blood.

But in the case of these intruders Manakadja was as helpless as any of us; so again the security of the People of the Blue Water rested in the laps of their gods.

Hilliff Y-5 (ca. 1901) 1964 NT14 Plateau Yumans NT14
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from the bed of hot coals. Broken pieces of stone always had to be picked from the food. So these cumbersome vessels were discarded as soon as other containers were available. But the horn spoon, shaped from the horn of mountain sheep, was still in use. Making it was a tedious and lengthy process. The horn was soaked in water, then buried in moist sand until somewhat softened. The next steps —heating, oiling and fashioning the horn into a spoon or ladle— required the skill of long practice. Tin cups, obtained at the trader's store in Seligman, were gradually supplanting the horn spoon, and another skill would soon be forgotten.

In a report on conditions in the canyon for the year 1898, the acreage in cultivation and under fence was estimated at three hundred twenty-five. One thousand bushels of corn and fifty bushels of wheat were grown that year, in addition to an abundance of vegetables and fruits. And the tribe had a cash income of four thousand dollars. At that time, tribal affairs were managed almost wholly by the chief and head men, although the school had been in operation for three years. From the seeds their gods had given them, the Havasupai had reaped their independence.

They preferred their old system of barter and trade to a cash sale. The Navaho were silversmiths and weavers of warm blankets, while the friendly Hopi and Walapai had ponies or goods to trade. A Havasupai could measure out a small tray of beans and—after endless good-natured bargaining—exchange his beans for a fine Navaho blanket. Two spirals of their dried pumpkin or squash had the same value.

Every man of consequence kept a pony in his dooryard and sprang to its back to ride the short distance to a neighbor's wickiup. So horses were eagerly sought. A Hopi pony cost a large well-tanned buckskin or as much shelled corn as a large burden blanket could hold. A man traded, or made gifts, for the girl he wished to marry, presenting her parents with ponies, blankets or grain to the value of about twenty dollars, if the girl was popular. Ten dollars in trade was a fair price for a lazy girl.

The men, of necessity, had developed skills. The tribe needed to

3:James T-5 (ca.1900) 1903
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595 157 or four summers, evidently knew how to hold her own, for she once or twice refused to obey wife number one, though she readily obeyed the same request when given by Navaho personally. This woman is now married to my old host, Waluthama.

582 684 Marriage with a white man is unknown among the Havasupais, and unlawful cohabitation with one is punishable by death.

*582 The question of marrying is becoming a more serious one with the Havasupais each year. While occasionally a man will marry a Wallapai squaw, there is a *strong sentiment* against marriage outside of the tribe. Yet the number of the tribe is so small, and intermarriage has so long been carried on between them, that it is no uncommon thing for a young man or woman to be debarred from choice in marriage. At the present time Gōō-fwho's son can marry but one girl in the whole tribe without violating their own laws of consanguinity, about which no people are more particular.

● 622 156 The present Head Chief — Kohot — of the tribe is Man-a-ka-cha, a heavily built man, who is popular with the younger element. But he suffers much in comparison with the former Kohot, Navaho, who died in 1898.

[142] Kohot Navaho's was a strong face, marked and furrowed with bearing the cares of his little nation. A firm chin, powerful nose, gentle mouth, courageous forehead, eyes which were once fiery as well as piercing, but of late years had little of their primitive fire, — these gave a key to his character, in which firmness, courage, bravery, and gentle tenderness were commingled. His whole demeanor was of dignity and pride. No Euro-

3:James T-5 (ca.1900) 1903
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pean sovereign in the days of despotic power could have worn the "air" of a monarch more regally than Navaho. But it was real with him. His kingship was within himself as well as in the affection of his people.

As might be expected with their powerful physical development, the men are great wrestlers, and often may be seen indulging in friendly, but none the less hard and exhausting bouts, where Havasupai methods of cross-buttocking and other "throws" are tested to the utmost. One of the former teachers was an expert wrestler, — learned doubtless among the Sioux, with whom he used to live as a United States teacher, — and one secret of the influence he had over the Havasupais was his ability to "down" them in a wrestling match. Time and again he had given their best men great "falls," and the more he threw, the more they respected and obeyed him.

As runners and trailers they almost equal the Mohaves, Apaches, and Hopis, though, on the desert, their endurance is not so great as that of these two desert tribes. As canyon climbers, however, they surpass either of them. The climbing muscles, by life-long and constant practice, are remarkably developed, and they run up and down the long, wearisome, steep trails of canyons in a manner to excite the envy of a college athlete, and the astonishment of one who has, but a short time before, laboriously and tediously essayed a brief trip in which ascending or descending a steep trail was an essential feature.

As riders they are skilful and full of endurance, but they are neither as graceful nor as daring as the Navahoes.

Men and women both dress the buckskins for which the Havasupai is so famous. Amole root is macerated

was often annoyed by finding, on his return from an absence of a few days, that Silver and the mule, one or both, had been taken from the pasture and ridden by the Indians. When he completed his trail across the river and finally established the ferry that bears his name — the only ferry, by the way, across the Grand Canyon, and the only one on the Colorado River between Lee's Ferry and the one below the mouth of the canyons — he decided to swim Silver and the mule across the river and keep them for use on the north side. When this was done Chickapanagie was present. With a twinkle in his eye he said: "Bass heap sopogie (understand). Havasupai no ride 'em Silvern, and Red Mule no more."

There is wide diversity in the attitude different members of the tribe hold towards the whites. Some are friendly, others openly hostile and ugly, while others merely receive strangers on sufferance as a necessary evil, useful for the purchase of baskets and such other things as they may have to dispose of.

Manakacha was elected to his kohot-ship because the majority of the men were in favor of keeping out the whites from Havasu Canyon, and he was ever averse to the white man.

Those, however, who are friendly, are good and true friends, as those who knew Hotouta, Spotty, and others who are gone can testify.

Spotty was a genial, kindly soul, with whom I had various dealings. He was intelligent and reliable in his intercourse with me, though a medicine-man and ready to dispense charms, incantations, and native medicines on the slightest pecuniary provocation. On one of my early trips to Havasu I negligently overlooked

spellings, the name possibly being derived from the Zuni term for the Havasupai, ka'nina (Spier, 1928, 98). From this source the county where the Havasupai live received the name Coconino. 101 114 197

Intertribal Contacts

As already noted, Havasupai association with the Walapai has been longer and more intimate than with any other tribe, and intermarriage occurs with much greater frequency than with any other group. Few Havasupai families are without consanguine relatives among the Walapai. An elderly man, Shorty Montoya, was pointed out as being "the only true Supai" (that is, he had no ancestors known to have belonged to the Walapai or other tribes). 101 648

Contact with the Yavapai was limited to Yavapai raids upon the Havasupai and retaliatory attacks by the Havasupai until about 1865, when the two tribes agreed to cease hostilities in favor of trade (Spier 1928, 375). Western Apache groups probably joined Yavapai parties raiding the Havasupai (Spier 1928, 356), and raids are generally attributed to them, rather than to the Yavapai. 648 721

The earliest encounters with the Navaho in 1864 (Spier 1928, 95) were somewhat hostile, but trading and friendly relations developed in succeeding years. Similarly, reports indicate that early relations with the Paiute were hostile, but by 1856 (Spier 1928, 360) some Paiutes had taken refuge in Havasupai and Walapai country. Subsequently the three tribes became friendly. A small number of intertribal marriages took place. 648 439

The Havasupai have had a long history of trade with the Hopi. Informants stress that the Hopi are like brothers to them. However, intermarriage has been infrequent. [582]

Spier (1928, 100, 244-5) notes that the Mohave were on the western end of a trade route running through the Walapai, Havasupai, and Navaho lands to the Hopi mesas. Havasupai contact with the Mohave was mostly through the Walapai, but Havasupai sometimes made trading trips to the Mohave.

Political and Social Organization

Leadership formerly rested with chiefs, who achieved office through inheritance or personal merit. Chiefs had no power to command; rather, they acted as advisers and leaders. Succession of chiefs was not automatic and did not necessarily follow immediately upon death of a chief. A period of months or even years might elapse before tribal opinion united upon a successor. 622

841 nearby thinking how good the meat would taste. While Coyote was butcher-
773 ing, she felt of the fawn's smooth hair and touched his ears and face. Pres-
539 ently, Coyote asked the girl to hand something to him, and when she turned away to reach it, Coyote put his hand in the fawn's fresh blood and flipped it upon the girl's thighs close to her vagina. The Coyote cried out, 'Oh, Sister, you are menstruating. Now you cannot eat meat until you are clean after four days have passed.' The girl was angry because she couldn't eat the meat. Coyote said to her, 'From now on it will happen like this to you once every month. After four days you must bathe.' Thus it was Coyote who caused the girl to have the monthly illness, and all girls have had it since that time.

"The girl went to bed unhappy and next morning when she awoke she was still angry with her brother, Coyote, so she left the camp early, saying nothing to her relatives. She ran away to a land in the west where she lived from that time on."

The Puberty Ceremony and Folklore

145 Havasupai girls are expected to reach puberty at 12 or 13 years but young women reported initial menses occurring from ages 11 through 17.

881 In childhood, a girl is shielded from knowledge of menstruation, although
864 it seems likely that some girls learn the physiological facts early from con-
841 tacts with older sisters or girl friends. Also, women informants speak frankly and without embarrassment both of menstruation and childbirth in the presence of children of both sexes. Although, in several cases, little girls listened with interest to interviews on these subjects, it is possible that they did not fully comprehend the discussion, especially since English terms were
[192] used. In Havasupai, the term for menstruation ahu ɣ tiga literally means the quality of being red, that is reddish (Spier, 1928, 328). Blood was recorded as ahuá't' and red as ahuá'ta by this investigator.

841 Living arrangements afford little privacy. Old style hogans and other
864 house types consist of one room, and the newer houses have only one or two
362 rooms. A menstruating woman usually goes to the toilet area to care for herself, first to find privacy, and second, to bury her soiled menstrual pad. Since the toilet area almost always is located in some brush near camp, a little girl may chance to observe her mother or an older sister there. In 1952, a nine-year-old girl, who persistently questioned her older sister about the purpose of packaged sanitary napkins, was repeatedly offered the explanation that they were used to bandage injured arms or legs. When an uninformed little girl observes the initial puberty ceremony, she may be told that this is a treatment "for aching all over." This explanation may seem plausible by analogy with the therapeutic function of the sweatbath.

The Puberty Dress

881 In former times a buckskin dress cut to the same pattern as that worn
292 for daily attire was made for use during a girl's first menses by one of the
● [622] men who knew how to do it. Chiefs are said to have fulfilled this function, while medicine man had no such role.

CHAPTER VII

LEADERSHIP AND PUBLIC PARTICIPATION

Tribal Government

622 [562] Under the former system of tribal leadership by chiefs, women never attained such eminence. Spier states this emphatically, and this investigator has found no evidence to the contrary.

Spier (1928, 235-6) describes chieftainship as follows:

"Chieftainship is emphatically not a position; it is the embodiment of certain somewhat vague functions.... Chieftainship is defined only by its functions, which consist largely of giving advice and admonitions. This is so largely true that it might be said not that a chief is one who talks, but that one who talks is a chief. Chiefs tell their people how to act, especially the young men and women.... Chiefs address their remarks to the assemblages on appropriate occasions.... such as dances, formal gatherings for the discussion of important topics, invitations, etc., during battle, at death ceremonies, or informally at the sweatlodges....

"Men become chiefs by prestige and renown based on their prowess in war, their prominence in intertribal relations, and their wisdom displayed in council, or by reason of inheritance. Personal qualifications are an important factor in the latter case too. A chief must be dignified, industrious, and even tempered; a son who does not display these qualities will have little chance of ever being called chief..."

[642] Spier reported that in 1920 there were six chiefs. The Havasupai in 1939 adopted a tribal constitution and by-laws which provided for a tribal council consisting "of four regular councilmen, and three hereditary chiefs of the tribe, who shall be selected by the remaining subchiefs of the tribe. Each of the chiefs, as regular members of the council, shall continue his duties as councilman until death or resignation, at which time a new chief shall be selected by the subchiefs."

The custom of inheritance of chieftainship is thus overruled by the tribal constitution, but it continues to influence Havasupai thinking. Four examples may be cited: (1) Chief Big Jim, a childless man, died in 1950. Public sentiment clearly focused upon, but was divided among, several men who were of almost equal degrees of relationship to him. No decisive action was taken until 1953, when William Little Jim, son of Big Jim's half-brother, was chosen chief. (2) Chief Watahomidja was succeeded at his death in 1947 by his eldest son, Jim Watahomigie. (3) Chief Manakaja

was succeeded at his death in 1946 by his eldest son, Dudley Manakaja. 622
(4) Chief Dudley Manakaja died in 1951, and was succeeded by his eldest son, Stanley Manakaja.

The latter instance is notable as a test of the extent to which the Havasupai are swayed by earlier custom, because Stanley at his father's death 642
was a youth of 16. Now, in addition to ignoring the inheritance custom, the 622
constitution requires that "members of the Havasupai tribal council shall be qualified voters of the reservation, 35 years of age or over." Opinion was divided on the question of Stanley's succession, factions developed, and the issue was debated for a year or two. Stanley eventually was recognized as chief, but an elderly uncle of high prestige was appointed to advise him.

Only one of the three present hereditary chiefs appears to be a man who 622
embodies the personal qualifications described by Spier. Certainly this one chief alone commands much respect among his fellow tribesmen. While it is acknowledged that former chiefs probably had rivals, the weakness of present chiefs may have some bearing on the fact that several men who embody the personal qualifications of chieftainship aspire to tribal leadership. These men have been elected to the tribal council from time to time, and have otherwise been prominent in tribal affairs. At least two of them, however, covet chieftainship, and reportedly feel they are better qualified than the present chiefs.

These two men, and numerous others of lesser stature, occasionally 537
deliver public addresses, expressing their opinions on tribal affairs or 622
remonstrating with the people for one reason or another. Any person who wishes to do so appears free to speak in public, and groups which gather for gambling or other purposes frequently are harangued at great length by old men of the tribe. Subjects include public and private affairs, and individuals may take this means of airing petty matters. Certain individuals, not all of them respected, are frequent speakers. About one such man it was said, "He is always telling us what to do, but no one pays attention to him. He is all the time talk-talk-talk. That's because he wants to act big."

However, public speaking was a course pursued by men aspiring to leadership and, ultimately, to chieftainship. Prior to adoption of a constitution, men may have tested their popularity in this manner and, in effect, made known their desire or availability for chieftainship.

Precluding the possibility of succession to chieftainship, public speaking today may be a form of unofficial leadership. Men who give advice in this manner may simply use it as a means of asserting themselves in the group, of gaining recognition (whether favorable or unfavorable), or of reinforcing their egos.

622 Since women are barred from becoming chiefs, the investigator as-
537 sumes that a woman who steps out of the feminine role to the extent of
562 speaking in public may do so for reasons similar to those of men who can have little, if any, hope of becoming chiefs. Very few women do presume to speak in public and this on rare occasions.

622 Women sometimes do exercise influence in the sense of being sought
562 out for advice, but they cannot, like men, overtly aspire to a role of leadership. They are respected solely for their personal attributes which, in the end, are also the criteria of a chief. One such woman, Mrs. Supai Bob, who belonged to an earlier generation, was the wife of a chief. "She learned about being a chief because her husband was one," explained one informant. Another asserted, "She was like a chief after her husband died, but they didn't call her that. People just asked her advice." It is said that she was often within hearing when people came to her husband with problems and that she sometimes went with him to meetings of all the chiefs. In any event, it appears that Mrs. Supai Bob achieved an enviable status, perhaps that of greatest possible respect for a woman among the Havasupai. Her influence may be present today in the person of her son, the shaman who acts as regent and advisor to the head chief.

No counterpart of Mrs. Supai Bob exists in the present population, and it is unlikely that any but a woman of very exceptional qualities would emerge in such a respected position.

623 Under the present tribal government by council, women have never
562 been elected as members. The four elected councilmen, together with the three chiefs, may appoint a secretary from among their number or outside. In 1951, a woman, wife of one councilman and sister of another, was appointed secretary. Whether she served actively has not been ascertained.

Tribal council meetings are well attended by both men and women of the tribe, and lengthy public debate is customary on every subject of consequence to the tribe. While certain women seldom or never take part, others speak out at length and with assurance. Women, on the whole, are less prominent in such discussions than are the men, but they are now assuming a voice in tribal affairs which is new to them.

In the summer of 1958, there was some dissatisfaction with the storekeeper appointed to operate the tribal cooperative store, a woman whose husband was chairman of the tribal council. It was a woman who took the initiative in obtaining the required signatures to petition the tribal council to end the appointment. When the petition was read aloud by the chairman, a heated argument ensued. The initiator of the petition and several other women spoke as firmly as did any man present in supporting the charges outlined. The chairman countered with a wrathful defense of his wife (he assisted her in the store), and when the council voted to oust her, the

595 ried, the women being monopolized, with or without their will, by the wealthier and more influential men of the tribe. The male population is in excess [162] of the female; hence it sometimes happens that Hua-la-pai squaws are mar- [582] ried; and in one instance a Moqui woman, a probable outcast from her own nation, was observed by us.

423 The children do not seem to have reg- 428 ular property, as with the Pueblos, un- 858 til after puberty, although, on the death 171 of the father, his portable property is inherited by the son, for sacrifice at the rites to be described further on.

● 622 The head chieftaincy is hereditary. 643 In the absence of a son, the chief's nephew on the father's side is, I believe, chosen as successor. All of the subchiefs are named by the head chief, on account of personal preference, wealth, or influence. There seems to be no dis- 554 tinct order of warriors; when a scalp is 565 taken, it is brought to the village, and [727] a dance, celebrating the death of the enemy, is given in honor of the victor, and the body is then cremated; no record or mark of dress being preserved to represent the rank or prowess of the warrior. In case of hostility, obligations to war are simply coextensive with the adult population. There is, however, a certain importance attached to one of the warriors, who is supposed to have in his keeping a medicine of war, and who, by virtue of his valor and possession, is [624] a sort of war chief, although the civil and martial affairs of the nation are more closely allied than is the case with most Indian tribes.

643 Nor is the ecclesiastical much distin- 793 guished from the civil, with them; for the head chief combines with his political office the caciqueship, or that which in Zuñi is distinctively religious, being termed Kia-kwe-mo-so-ne, or "Mastership of the House," — a kind of high-priesthood. He not only presides at the more important councils, makes treaties with other tribes, etc., directs

/100 cont./ LIKE THE FIGS, THEIR
177 peaches and apricots were derived from the whites, but so long
245 ago that they are now regarded as native.
291 The aboriginal dress of the Havasupai was simple and rather distinctive. The one arbitrary garment for the men was, of course, the breech-cloth, all additions to which were an
[554] evidence of wealth and position. For the Havasupai shirt the foundation was a large deerskin with a hole cut in the middle, like a poncho. This was loosely fastened together at the sides and held close to the body with a belt. Stitched to it were loose, baggy sleeves, open under the arms as far as the elbows. Shoulder, sleeve, and side seams were freely decorated with deerskin fringe. The leggings, close fitting and fringed at the sides, reached to the hips and were met below with high-topped moccasins. A full suit required five good-sized deerskins. The
[302] men tied their long hair in a knot at the back of the head and cut the fore part in a low bang over the eyes. The principal garment of the women, which reached a little below the knees, consisted of two deerskins sewn together at the top and sides and with openings left for head and arms. It was liberally ornamented with fringe, worn sleeveless, and belted at the waist. Their boot-legged moccasins reached to the knees. The hair, cut in a
[302] bang over the eyes, hung loose and unkempt.
285 The arts of the Havasupai are seen at their best in the
[439] basketry. Many of their tray-shaped baskets are used for barter with neighboring tribes, who know them as "Coconino." The
[415] same form, coated with earth, is used as a cooking utensil,
[251] water being boiled in them by the use of heated stones; the water bottle also is of basket-work, coated with piñon gum. A
482 coarsely woven, cone-shaped burden /101/ basket is carried on the back, supported by a strap passing across the forehead.
321 Spoons and small utensils were formerly made from mountain-
415 sheep horn.
622 Chieftainship is hereditary, the voice of the tribe determining which of the male relatives of the last incumbent is best fitted to rule. The present chief is Wimái, who succeeded Kóhat, familiarly known as "Navaho." Kóhat was considered by all who knew him to be a man of unusual strength of character, broad

/101 cont./

622 and fair-minded; he ruled his people with unquestioned firmness, yet with fairness.

428 611 551 [614] [170] Children belong to and inherit property through the father. No trace of a clan system has been found, even in the naming of children, the means by which totemic names are perpetuated among the Yuman tribes of the Colorado river. In these tribes all the female descendants in the male line bear the gentile name, if such it may be called; but the Havasupai name their girls from some incident in their lives or from individual peculiarity, as, for instance, Tasáwiché, "Sunlight through the Leaves," Matékaliwa, "Flapping Ears," and Chékúchéku, "Dancing between Two Men." In so small a tribe a complete

582 [182] [614] clan organization, even if such existed, could hardly be perpetuated, since marriages between blood relations, though comparatively remote, are inevitable, and in the case of the Havasupai they are so common that no one can fathom the intricacies of his various relationships to other members of the

584 585 595 421 tribe. Marriage is by consent of the girl's parents and is without ceremony. Polygamy being common, property is held in severalty by man and wife, and in case of separation each takes his own.

764 [177] Until very recently the dead, as in all Yuman tribes were cremated; the present form of burial is in shallow graves in the rocks at the foot of the cliff. After death the family and friends assemble to mourn and tell the departed one that they are troubled, for they do not know where he has gone. Formerly

768 horses were killed at the grave, and all earthly possessions of the deceased, even /102/ his peach trees, were burned. Food was burned with the body, and the dwelling was razed and taken away to be rebuilt.

755 756 The medicine-men in their practices use no herbs, but resort wholly to incantation, believing that power to heal comes to them in childhood through dream-songs. Besides singing, the medicine-man sucks the seat of pain and pretends to extract therefrom either evil blood or foreign objects that cause the ill-

756 ness. In case of successful treatment the medicine-man is remunerated. He must keep the average of failures at a minimum,